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# MR. *BOWER'S* ANSWER TO A NEW CHARGE

Brought againſt him in a LIBEL,

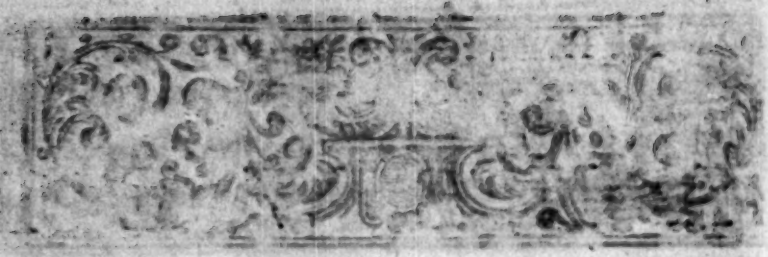
INTITULED,

*BOWER* and *TILLEMONT* Compared.

*LONDON:*

Printed for W. SANDBY, at the *Ship*, oppoſite *St. Dunſtan's* Church, *Fleet-Street*.

M.DCC.LVII.



BRITISH MUSEUM

# MR. *BOWER*'S

# ANSWER

## TO A

# NEW CHARGE.

THE Woman ſo often mentioned in the Six Letters has at laſt been found out, but without her child; and the true reaſon why Mr. *Bower* was ſo very preſſing to have his money in the hands of the Jeſuits returned to him, has, *fortunately for the cauſe of truth*, in the end been diſcovered. O yes! Attention and ſilence; the diſcoverer ſpeaks, and he ſpeaks thus in page 79 of his Libel juſt publiſhed: *Mr.* Bower, *while he was in the family of Lord* Ayl---r, *got acquainted with a gentlewoman, with whom, by her ſituation, he could not but have frequent opportunities of con-*

*verſing. This acquaintance produced a courtſhip, and the courtſhip ended in a contract of marriage. After he had laid himſelf under this engagement, he put off the fulfilling of the contract from time to time, pretending that he was at law for an eſtate in* Scotland; *and that he could not marry, conveniently, till he was put in poſſeſſion of this income. Under this pretence he continued his intimacy and viſits to the Gentlewoman, after ſhe had left her former ſituation, and lived with a near relation, her brother, in whoſe houſe ſhe ſtill reſides, not many miles north from* London. *This Gentleman being acquainted with the affair, and finding reaſon to ſuſpect that our worthy gallant had no intention to do juſtice to his ſiſter, interfered, and after a negociation, in the courſe of which Mr.* Bower's *ſhuffling, inconſiſtent character was ſufficiently diſplayed, the affair was at laſt accommodated by the payment of* five hundred pounds, *in conſideration of which, tho' a thouſand pounds had been at firſt demanded, Mr.* Bower *was ſet at liberty from his engagement; not long after his Preface was made public.*

There was between this Gentlewoman and me an acquaintance and friendſhip of a long ſtanding, and ſeveral letters had paſſed. But this correſpondence and friendſhip did not produce a contract of marriage. However, by the

advice of my friends, whom I acquainted with all the particulars of that affair, I choſe rather to comply with her demands, than to give either her or myſelf the uneaſineſs of a conteſt about them in *Weſtminſter-hall*.

The Public, I ſuppoſe, is no-ways concerned in the reaſons, that induced me to decline a marriage with her, or in any other particulars of our correſpondence. But let us ſee how this affair can be brought to authenticate the letters to *Sheldon*, in which the Public has ſome concern, and for which it is introduced, in ſo triumphant a manner, to the notice of the world by the author of the new Libel juſt publiſhed againſt me.

No demand of money was made, or could be made, upon me by that Gentlewoman, or her relations, till I was married to my preſent wife, and to her I was married on the 20th of *Auguſt* 1749, at which time I had 1500*l.* in the new *South Sea* Annuities, as appears by the books. For Mr. *Hill* having repaid me the ſum of 1152*l.* on the 20th of *June* 1747, I kept that ſum by me till the 22d of *Auguſt* of the ſame year, when I placed it, with the additional ſum of 348*l.* making in the whole 1500*l.* in the above-mentioned annuities, as is manifeſt from the books.

As for the Gentlewoman, I paid her the 500 *l.* without taking a farthing out of the funds. And this payment was made as ſoon as agreed to on both ſides, that is, on the 17th of *April* 1751, as appears from the General Releaſe that the Gentlewoman gave me when I paid her that ſum. I have it ſtill by me, have ſhown it on the preſent occaſion to ſeveral of my friends, and am ready to ſhow it to any Gentleman deſirous to ſee it. Now let us hear what the Libeller ſays.

*This remarkable tranſaction, tho' it doth not, in ſome circumſtances, agree to the ſtory of the woman in the Letters, will, however, throw ſome more light upon them. For we ſhall now be able to account, better than we did before, for the vaſt ſolicitude expreſſed by the writer, to get his money from Father* Sheldon. *When Mr.* Bower *wrote the Six Letters, he was preſſed about the performance of the marriage-contract; and as he had no way of extricating himſelf out of this affair but by paying the* five hundred pounds *demanded of him, it was natural for him to have recourſe to the* Jeſuits *for his money; and the diſtreſs which he repreſents himſelf to be under, however exaggerated in its deſcription and varied in its circumſtances, now appears to have had a real foundation.*

It was indeed very neceſſary for the Libeller to account, *better than he did before*, for the *vaſt ſolicitude* expreſſed by the writer of the ſix letters to get his money from Father *Sheldon*, ſince without doing that, the improbability of his being ſo vaſtly ſollicitous to get his money back, and of his writing ſuch letters in order to do it, muſt ſtrike every man of common ſenſe, and forms a ſtrong proof of their not being genuine. How then does the Libeller account for this difficulty by his new piece of intelligence?

He tells us, that when Mr. *Bower* wrote the ſix letters, he was preſſed about the performance of the marriage-contract; *and as he had no way of extricating himſelf out of this affair but by paying the five hundred pounds demanded of him, it was natural for him to have recourſe to the Jeſuits for his money.* But it is confeſſed that the Jeſuits had paid him his money in *June* 1747, that is, almoſt three years before the five hundred pounds were demanded of him on account of this marriage-contract. The demand was in conſequence of his having married another Lady, and not made till the year 1750. Will the Libeller, in the new Letters he promiſes to bring forth, ſhow that my correſpondence with the Jeſuits and Father *Sheldon* reach-

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ed to that year, and that I put a new ſum into their hands after the firſt was returned? I hope he will, or his intelligence about this affair will be of no manner of uſe to his cauſe. Certainly the diſtreſs he ſuppoſes I was in, on account of a demand of 500 *l.* made in the year 1750, could not make me write letters, that were written, as he himſelf has declared, before the publication of the Preface to my Hiſtory in *March* 1747.

But he goes on to make a further uſe of this buſineſs. *Perhaps, alſo, we ſhall now be able to account for his having begun to* receive *ſubſcriptions for a hiſtory of the Popes, juſt at the very time, when, after his ſubmiſſive Letters to the* Jeſuits, *there appeared no hopes of his recovering his money from them. He was, at that period, under ſuch circumſtances that there was a neceſſity of raiſing the* five hundred pounds *inſiſted upon; and having failed, as he thought, in his attempt to get any of his own money, to be applied to this purpoſe, he formed the deſign of creating another fund, by the profits of a ſubſcription; hoping by the influence of his Patrons, the popularity of his ſubject, and the pompous titles he aſſumed, to collect, from the Public, at leaſt that ſum for which he had immediate occaſion; and which would have enabled him to ſatisfy the wo-*

man

*man and her relations, even tho' the* Jeſuits *had not, ſoon after, thought proper to enable him to do it, out of his own money which they reſtored.*

Thus does this ſagacious writer account *for my having begun to receive ſubſcriptions for a Hiſtory of the Popes, juſt at the very time when, after my ſubmiſſive letters to the Jeſuits, there appeared no hopes of my recovering any money from them.* He ſhould have ſaid, before the laſt letter I wrote to the Jeſuits could be received by the perſon, to whom it was writ (See my *Anſwer*, p. 90). A wonderful thing indeed! and admirably accounted for by the immediate occaſion I had to pay five hundred pounds not paid nor demanded till three years after that time.

He concludes his obſervations on this important diſcovery, by which my correſpondence with Father *Sheldon* and the Jeſuits is ſo clearly made out; *and when the proper time ſhall come, we may expect, as he finds us ſo well informed, that he will not infer his innocence ſo boldly, as he has hitherto done, from our not being able to produce a* WOMAN. He has indeed produced a woman; but any other woman in *England*, a woman not born at the time the letters were writ, would have

have authenticated them quite as well as the woman he has produced.

It is no reflection upon a man's general character, to have liked a woman enough to make her hope he would marry her, and yet disappoint her in those expectations, *no promise of marriage having been given.*

That I ever attempted, directly or indirectly, to unsettle the Protestant principles of the two young Ladies, the Gentlewoman's nieces, as is asserted in p. 82, is a malicious, wicked, and groundless calumny, and what I am persuaded none of the family will say, as it has not the least foundation in truth. Since I came to *England*, I have been intimately acquainted with many young Ladies of the first rank in this kingdom, have taught several of them the *Italian* language (tho' that never was my profession, nor did I ever teach as a master for hire), and I appeal to them, whether I did not endeavour to settle rather than to unsettle their Protestant principles, by inspiring them with an aversion to Popery. I am the first that was ever yet found out to be a zealous promoter of Popery, tho' neither a Papist, nor a Protestant, nor even a Christian; for this character he gives me in his first Libel, p. 35. I chal-

I challenge him to produce a ſingle inſtance of my not religiouſly fulfilling, when I had it in my power, any engagement I have ever contracted.

I was firſt told by my friends, and not they by me, as the Libeller aſſerts, p. 79. that Lord *Aylmer* was ſaid to have died a Papiſt, and that it was concluded from thence that I had perverted him to Popery. The Honourable and Reverend Mr. *Aylmer*, who gives me leave to make uſe of his name, is ready to declare, that this tale was told him by *many* perſons before he had heard a word of it from me: and I could name, if it were neceſſary, thoſe who firſt gave me intelligence of it. This, therefore, was no invention of mine. And whoſe invention was it, that Lord *Aylmer* had found out before he died that I was a Papiſt, and had thereupon broken off all correſpondence with me? For this was poſitively aſſerted, and by many believed, till it was contradicted by his ſon the Reverend Mr. *Aylmer* declaring, to his certain knowledge, that his father continued his regard and friendſhip for me to the hour of his death. I waited on his Lordſhip, and dined with him, at his houſe on *Blackheath*, the day before I ſet out for *Scotland* in 1754, and received the melancholy news of his death ſoon

after my arrival at *Edinburgh*. I have now more reaſon than ever to lament the loſs of ſo good a friend. As I had the honour of being known to his Lordſhip ever ſince a few months after my arrival in *England*, he could have atteſted many things that are queſtioned by my enemies, and diſproved many that they lay to my charge. I am confident they would not have ventured to make this attack had his Lordſhip ſtill been alive.

In a note, p. 74, the Libeller writes thus: *In a note p. 22, of the Pamphlet juſt mentioned* (*a*), *he makes uſe of the following argument againſt the genuineneſs of the letters ſaid to be his,* "*Is it* "*poſſible he* (*Mr.* B.) *ſhould voluntarily offer to* "*the General of the Jeſuits——to go where he* "*ſhould think fit to ſend him and this at a time* "*when he was in better circumſtances, than he* "*ever had been in ſince his arrival in* England; "was honoured with the friendſhip of many "Proteſtants of rank and abilities, able and "willing to ſerve and protect him." *Mr.* B. *is deſired to reconcile the above paſſage, with the following one which ſtands in the preface to his hiſtory.* "*What I forfeited by adhering to truth,*

(*a*) He ſpeaks here of the Pamphlet, intituled, *Mr. Archibald Bower's Affidavit*, &c. *with ſome Obſervations on thoſe pretended Letters proving them to be ſpurious.*

"*moſt*

" *moſt of the Roman Catholics in England well* " *know, and I am very confident none of them can* " *ſay that I have ever reaped, or ſought to reap,* " the leaſt temporal benefit from it." *In this preface which, the reader will pleaſe to obſerve, was publiſhed in the ſame year that he is ſuppoſed to have offered to go back to the Jeſuits, he aſſerts boldly that he had* never reaped the leaſt temporal benefit *from his converſion. And, yet, in his note upon the letters, he forms an argument againſt the credibility of his offering to go back to the Jeſuits, from his having reaped ſignal benefits by his converſion,* being honoured, as he ſays, by the friendſhip of many Proteſtants of rank and abilities, able and willing to ſerve and protect him.

In anſwer to this charge of contradicting myſelf, I ſhall not need to uſe many words. At the time I publiſhed the Preface to my Hiſtory of the Popes, no penſion, no place, no reward whatever had been given or promiſed to me, and none had I aſked. I therefore leave every man of common ſenſe to judge whether I might not ſay with truth, at that time, *I have never reaped, nor ſought to reap, the leaſt temporal benefit from my converſion,* tho' *I was then honoured with the friendſhip of many Proteſtants of rank and abilities, both willing and able to ſerve and protect me.* None ſurely but

the Libeller can by *temporal beneſit* underſtand friends, or that I meant by thoſe words that I had no Proteſtant friends at that time.

In the ſame note the Libeller proceeds thus: *Again; in his ſecond obſervation on the letters, p.* 34, he challenges the whole body of Prieſts and Jeſuits, and all the Proſelytes that have been made to the Romiſh church ſince the year 1730 to prove — that ſince that period he has been at Maſs, or been any ways directly or indirectly concerned in or acceſſory to their converſion to Popery. *If this paragraph hath any meaning at all (and the meaning ſeems to be plain enough) the year* 1730 *is fixed by Mr.* B. *as the period beyond which he cares not to fix the date of his Proteſtant inclinations. For unleſs he had been conſcious to himſelf that he* had been at Maſs *in England, and* been concerned in, or acceſſory to ſome converſion *to Popery before* 1730, *his challenge to the Prieſts and Jeſuits upon this occaſion would have been abſurd.*——*According to Mr.* B——r's *own word then, he has been a Proteſtant only ſince* 1730, *that is* twenty-ſix *years. But what is his word when weighed againſt his oath? for in his affidavit he* ſwears *that* for upwards of twenty-nine years laſt paſt he has not been preſent at any religious worſhip or ceremony of the Romiſh church, *and during the ſame period*

hath

*hath believed the Popiſh doctrines* to be impious and heretical.

I anſwer, that the *year* 30 is a ſlip of my pen, or an error of the preſs. Indeed no man can ſuppoſe that I intended to ſay leſs in my *Pamphlet* than I had ſaid in my *Affidavit*; and I now *challenge anew the whole body of Prieſts and Jeſuits, and all the Proſelytes that have been made to the Romiſh church theſe twenty-nine years laſt paſt, to ſay and to prove that I have been preſent, during that time, at maſs or any religious worſhip or ceremony of the Romiſh church, or been any ways directly or indirectly concerned in or acceſſory to the converſion of any Proſelytes to Popery.*

In page 65 the Libeller writes thus: *I can deſpiſe the abuſe of a libellous ſcribbler in a Newspaper*; and in a note he tells his readers, that it was publiſhed in the *General Evening Poſt* of *Auguſt* 19, adding, *and, if my information be juſt, handed to the Preſs by Mr.* Bower *himſelf*. I call upon him to name the perſon who gave him that piece of intelligence. If he can name no body, he muſt not take it amiſs if I pronounce his pretended information to be a mere conjecture of his own. For that it has not the leaſt foundation in truth will appear from the following teſtimony of the Bookſeller, by whom

the

the Paper in queſtion was conveyed to the Preſs.

'*The Author of* Bower and Tillemont compared *is miſtaken in his conjecture, note* F, *page* 65, *that Paper not being handed to the Preſs by Mr.* Bower, *but given to me by a cuſtomer, to be inſerted in the* General Evening Poſt.

Fleet-ſtreet, Jan. 10. 1757. 'WM. SANDBY.'

What credit is to be given to the informations this man pretends to have received, when he names not the perſons who informed him, (which he ſeldom does, unleſs they are dead) I leave the reader to judge.

As the private affairs of my family no-ways concern the Public, I will anſwer none of the Libeller's queſtions in page 80. The diſpute between my late nephew and me was carried into no court, but in the end amicably adjuſted by the interpoſition of friends. My family has been for ſeveral hundred years, and is ſtill, poſſeſſed of an eſtate in the county of *Angus* in *Scotland*.

What the Libeller writes in p. 77 is worthy of particular notice. '*For if, after all that hath*

'*been already communicated, relating to the cha-*
'*racter and conduct of Mr.* Archibald Bower,
'*there can exiſt any one perſon, who will lay his*
'*hand upon his heart and ſay that he ſtill believes*
'that the Six Letters to Father *Sheldon* are moſt
'evident and palpable forgeries, and that there
'has been any attack on the character of an in-
'nocent man foully made; *to aim at this per-*
'*ſon's conviction, by producing farther evidence,*
'*would be loſt labour. Let him remain ſingle,*
'*as he muſt be, in his unaccountable incredulity;*
'*for either his prejudices are ſo ſtrong, and his*
'*underſtanding ſo weak as to render him inſen-*
'*ſible of the force of evidence, or elſe there are*
'*reaſons, not to be owned, why evidence of the*
'*greateſt force muſt be reſiſted.*'

I have not yet, to my knowledge, loſt one ſingle friend; nay, my friends have ſhewn me more kindneſs on the preſent occaſion, than they had ever done before; and among them I have the honour to reckon ſome of the firſt of this kingdom for their penetration and good ſenſe, as well as for their rank and their probity, who would have certainly given me up, as unworthy of their protection and friendſhip, the moment they had been convinced of the genuineneſs of the letters. And will this writer dare to pronounce ſo many men of that cha-

racter

racter either inſenſible of the force of evidence for want of underſtanding, or unwilling to yield to it for reaſons not to be owned; that is, either fools or knaves? One main objection to the genuineneſs of the letters in queſtion, and that muſt be of great weight with all men of ſenſe, is, why I ſhould expreſs ſuch *vaſt ſolicitude*, and run ſuch great riſques by putting it in the power of the Papiſts to ruin my credit at once, whenever they ſhould pleaſe to produce this correſpondence, merely for the ſake of getting my money from Father *Sheldon*, when it does not appear that I had any immediate occaſion for it. How he has anſwered that objection we have ſeen. And are the prejudices of all who reſiſt ſuch evidence ſo ſtrong, and their underſtandings ſo weak, as to render them inſenſible of the force of any evidence, or do they reſiſt it for reaſons not to be owned? The malignity and the impudence of ſuch an aſſertion muſt raiſe the greateſt indignation in the minds of all men of candor, of all who have any regard to civility, juſtice, or truth. But I ſhall ſhow, in my next anſwer to his ſcurrilous Pamphlet, that the *irreſiſtible evidence* he ſo victoriouſly triumphs in is no evidence at all; that the arguments he has hitherto alledged to evince the genuineneſs of the letters are all unconcluſive, and moſt of them abſurd

abſurd and ridiculous; and that the *vaſt ſolicitude* to get my money from Father *Sheldon* by ſuch a dangerous method, without having any immediate occaſion for it, is not the only thing that he will find himſelf at a loſs how to account for, and yet muſt account for better than he has done for that, to perſuade men of ſenſe that the letters are genuine. I will pay in the mean time no kind of regard to any new diſcovery he may communicate to the Public out of his intelligence-office of ſcandal, ſhould he even, *fortunately for the cauſe of truth*, find out another woman, and with her a child. Should any continue to queſtion my innocence, after I have offered all I can offer in defence of it, I ſhall not ſuffer paſſion or reſentment to prevail over common ſenſe, good manners, and all decency ſo far as to call them either *fools* or *knaves*, but content myſelf with ſaying, that *their prejudices are very ſtrong*.

As my Hiſtory of the Popes has not only been received very favourably at home, but tranſlated abroad into ſeveral languages, and approved by men of the greateſt learning among the foreign Proteſtants, of which I can bring undeniable proofs; I ſhall leave them, for the preſent, to defend their own judgment,

and only observe, that as we know but very little of the first Popes, if we say any thing of them, we must all say the same things with very little variance; and that tho' I agree with *Tillemont* in the manner of relating them, yet my reflections, where there is room for any, are different and have a different tendency from those of that author, who, tho' a *Jansenist*, was a bigotted Papist. I begin my work with proving that St. *Peter* never was at *Rome*, which is oversetting the very foundation of all the power and authority claimed by the Popes as his successors in that See. What I write on that head is not borrowed from *Tillemont*, nor have I borrowed of him, or of any other Popish author, what I have writ of the Councils and the Fathers as well as of other controversial points, especially of the important article of image-worship. And yet the history or account I have given of the rise, progress, and establishment of that superstitious practice has been thought, by good judges, the most authentic, the best, and the clearest, that has ever yet appeared; and it leaves no room to doubt of the novelty and unlawfulness of that kind of worship.

I de-

I declare in my Preface, p. 14, that I have always preferred the contemporary writers to those who wrote after, and such as flourished neareſt the times when the tranſactions happened which they relate to thoſe who lived at at a greater diſtance; and that purſuant to this rule, in delivering the lives of the Biſhops, who governed the Church of *Rome* during the firſt ages of Chriſtianity, I have confined myſelf wholly to the ancients, *truſting no modern any farther than as he wrote from the ancients.* Now let the Libeller ſhow any one fact in my Hiſtory which is not ſupported by an ancient, and where-ever it could be, by a contemporary authority. But whether that authority be furniſhed to me by a citation in *Tillemont*, or by having tranſcribed it from the original book, is of no conſequence to the Public, nor to my reputation as an hiſtorian.

Had the Libeller read my work with the leaſt degree of attention, he would have found, that tho' I have miſtaken the principles of the *Manichees*, I have not miſtaken thoſe of the Papiſts, and that I have not *pointed my batteries*, as he pretends, p. 54, againſt the perſonal infallibility of the Pope only, but againſt the in-

fallibility of the Councils, or the Church, as well as againſt that of the Pope, and ſhown them both alike fallible. The perſonal infallibility of the Pope is not, as every Papiſt well knows, an article of the Popiſh communion; but it is a prerogative claimed by the Popes as entailed upon their See, and is ſtiffly maintained, not by the Jeſuits alone, as the Libeller ignorantly ſuppoſes, but by *Baronius* and writers without number of all the other religious orders. It is not indeed acknowledged by the *Gallican* church; but no other doctrine is ſuffered to be taught in *Italy*, in *Spain*, and in *Portugal*.

As *Tillemont* is famous for his exactneſs and accuracy, and I had myſelf found him extremely exact in a great many inſtances where I had compared his citations and extracts with the original authors, inſtead of undergoing the drudgery of reading a hundred folios, I availed myſelf of the drudgery he had undergone. That has indeed led me into ſome miſtakes that are no-ways material; and I promiſe the Libeller, if he or any ingenious coadjutor of his will write a Hiſtory of the ſame extent and compaſs as mine, with the ſame approbation from men the moſt eminent for their taſte and

their

their learning, I will join in applauding it, notwithſtanding a thouſand ſuch errors. *Non ego paucis offendor maculis, quas aut incuria fudit, aut humana parum cavit natura.* ——— But when the whole merit of a work conſiſts in a laborious and painful exactneſs, in collating and comparing original authors cited by other compilers with their citations, leſt a miſtake in a line or page ſhould chance to be made; ſuch a work may ſhow the writer to be a man of great diligence, it may be admired by taſteleſs pedants, but it will have no readers among men of parts.

As to *the account of the Inquiſition at Macerata*, which the Libeller has annexed to his new Libel, it was not immedtately taken down in *writing* from my mouth, nor was it ever read to or corrected by me; and every man muſt be ſenſible that the miſtakes which occur in a relation taken down only upon memory, eſpecially if it is long, and contains great variety of incidents, ought not to be imputed to the relator, unleſs it has by him been reviſed and approved, or corrected, it being morally impoſſible that any perſon ſhould exactly remember every particular of ſuch a relation. However, none

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of the groſs blunders that I have pointed out in *Barron's* account, in page 48, 49, of my *Anſwer*, are to be met with in this, tho the Libeller tells his Readers, in his firſt Libel, page 4, that *the principal difference between the account publiſhed by Barron*, and that now before us, *conſiſts in this, that the latter is vaſtly more copious and circumſtantial, and paints the cruelties of the Inquiſition in much ſtronger colours.*——One miſtake I ſhall here correct in the account juſt publiſhed, as it has ſome foundation in truth. In the Inn at *Calais* I found two Jeſuits with ſmall crucifixes, which ſome of that as well as of other orders carry in their breaſts when they travel, or are going on a miſſion. Theſe crucifixes the Lady, I ſuppoſe, miſtook for the red croſſes which ſome miniſters of the Inquiſition, of whom I had given her an account, wear on their garments. No body ſurely can think me ſo ignorant, as not to know that there is no Inquiſition in *France*: They might quite as well ſuppoſe me to be ſo little acquainted with *Italy*, as not to know that the *Adriatic* is a ſea, but, miſtaking it for a country, to have reſolved with myſelf, as I am ſaid to have done in this account, page 97, *to take the bye-roads through the*

*Adriatic*

*Adriatic into Switzerland.*——I took no papers with me except the *Directory of the Inquiſition*, nor have I ever told any of my friends that I did, and that I was commanded by the General to ſeal up and deliver to the Rector of the College at *Douay*, which I did accordingly.

The Libeller's *puzzling queſtion* in page 86, *how it could happen that he ſhould land at* Dover *in the year* 1726, *as we find in his affidavit, and in* 1732, *as we ſhall find in his narrative*, is eaſily anſwered. I never ſaid that I landed at *Dover* in 1732; and I have now by me a copy of the Lady's narration tranſmitted to me out of *Cumberland* by a relation of hers, who aſſures me that it is a faithful copy of his own, and that his own was immediately taken from the original. But in this copy, which every Gentleman is welcome to peruſe, as well as the letter of my correſpondent, no year is mentioned from the one end of it to the other; ſo that the words *where he landed ſafe on the* 11*th Day of July* 1732, have been added by the Libeller, or by ſomebody elſe. In my copy the narration ends thus: *the yacht* (Lord *Baltimore*'s yacht) *brought this honeſt*

*Gentle-*

*Gentleman safe to a land of liberty, where no Pope, no Inquisition, no Popish tyranny, I trust, will ever have footing any more*; words that were not, perhaps, very pleasing to the ears of the Libeller, or at least to those of his friends and associates. They have been therefore suppressed, and a lie has been substituted in their room.

The rest of this libel is entirely made up of abuse and invectives, that men of sense can pay no more regard to, than to the noise of a petulant scold calling, in the transport of her rage, all the bad names, and saying all the worst things she can think of, without any restraint from good manners or decency. And yet this *strange man* is not ashamed to tell his readers, page 72, 73, that he *wishes me no harm*, that *he bears me no ill-will*, that *it is his earnest prayer I may be rouzed up to a sense of my unhappy situation*; in short, that he is only concerned as a Christian for the welfare of my soul. The cant of a true Inquisitor racking the body *for the good of the soul!* One would think that this *extraordinary man* had served an apprenticeship under the most Reverend Father *Montecuccoli*, Inquisitor at *Macerata*, whom the

the reader will find, in p. 8 of my *Answer*, sanctifying with the same cant the most horrid barbarities. And are these Protestant principles? If they are, I have hitherto mistaken the true spirit of Protestantism. But his fit of zeal is soon over, and in the following pages he continues to display his natural talent, that of abusing and railing.

As to all the Menaces thrown out in this Libel of further attacks to be made on my character, I am under no other apprehensions about them, than any man must be, who is threatened with a continual succession of lies, invented and published with a design to abuse and defame him. From truth I know I have nothing to fear; and I hope, let the malice and art of my enemies be ever so great, I shall be able to detect all their falsehoods, and clear my own innocence in the judgment of the impartial and candid part of mankind. Follies and frailties I have not been free from in the course of my life; and hard is the fate of any man living, who is to be arraigned for all such at the bar of the Public, and to have the enquiry carried back for thirty or forty years, even upon points,

where a tenderneſs to the parties concerned may ſtop his mouth from ſaying what he could in defence of himſelf. Never was ſuch an Inquiſition as this allowed to be ſet up in this country before, attacking a man upon every hearſay relating to his actions or words during the whole courſe of his life, publiſhing an invitation to all his worſt enemies to furniſh reports of ſcandal againſt him, when many of thoſe who might and would have been witneſſes for him are dead, and as faſt as one lie is anſwered producing another, and promiſing more. Who is there ſo confident in the innocence and the prudence of all his paſt life, that he would not be diſquieted at ſuch an attack? And who can be ſecured from it if this be encouraged, that, in a nation ſo inflamed by parties as this, ſhall draw upon himſelf the malice of any party, by any offence to their prejudices or paſſions? The very envy of the baſe and low part of mankind againſt any writer who has met with ſucceſs and reputation from his works, eſpecially if encouraged by the protection of the Great, will be motive ſufficient to bring upon him the fury of ſuch a perſecution; and if his friends and protectors do not give him up a ſacrifice to

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it, they will be told they are either *Fools*, or accomplices with him in some part of his guilt. But I trust that the good sense, the justice, and candour of the nation will interpose on this occasion, and stop such a mischief in its beginning: it is the cause of all innocence, as well as my own, that I am defending.

*FINIS.*

[illegible] be [illegible] are either [illegible], or accomplices with him in some part of his guilt. But I trust that [illegible], the justice, and candour of the nation will [illegible] stop on this occasion, and stop such a [illegible] object in its beginning: it is the cause of all [illegible], as well as my own, that I am [illegible]